For the Rev. Mr Isaac Moore
from his Son & Servt
The Author

Mr. *Clarke*'s

ARTILLERY-ELECTION

SERMON.

INV. 1898.

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The Importance of military Skill, Measures for Defence and a martial Spirit, in a Time of Peace.

A

SERMON

PREACHED

TO THE ANCIENT AND HONORABLE

ARTILLERY COMPANY

IN

BOSTON, NEW-ENGLAND,

JUNE 6. 1768.

BEING THE ANNIVERSARY OF THEIR

ELECTION OF OFFICERS.

BY

JONAS CLARKE, A. M.

Paſtor of the Church in LEXINGTON.

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AN
ARTILLERY-ELECTION
SERMON.

2 Chron. xvii. 16.

And next him was Amaſiah the ſon of Zichri, who willingly offered himſelf unto the LORD, and with him two hundred thouſand mighty men of valour.

THAT GOD, the ſource of being and perfection, who created all things for himſelf, exerciſes a wiſe, a juſt, an univerſal government and providence over all his creatures and all his works, is a truth too evident, from the light of nature, to be diſputed, too clearly revealed, explained and inforced, in the ſacred oracles, to need any proof.

THAT this world and all that is in it, are under his direction and government,—that mankind have been his peculiar care, the experience of all preceeding ages abundantly proves.

To

To lead mankind to ſee the juſtice and equity of divine government, to give a general idea of the courſe of divine providence, towards ſtates and kingdoms, as well as individuals, is evidently one important end of *all* hiſtory, whether ſacred or profane. And as the divine conduct has been generally the ſame, to people of the ſame temper and character, in all paſt ages of the world, *facts* and *events*, truly recorded and faithfully preſerved in hiſtory, are of no ſmall advantage to ſucceeding generations.—They happily point out the errors into which ſome have run, and the rocks upon which they have been ſhipwreck'd,—they clearly exhibit the meaſures by which others have roſe to a ſtate of glory and happineſs, ſcarcely to be conceived of, in a ſtate of imperfection; and ſo give the wiſdom and experience of ages paſt, for the direction and improvement of thoſe that ſucceed.

Among the various hiſtories with which the world has been favoured, as none is of earlier date, none is furniſhed with events, or examples, more intereſting, entertaining, or uſeful, than the *Scriptures of Truth.*——Here we have a moſt ſimple, familiar, and (yet) ſtriking repreſentation of the conduct of the ſupreme ruler of the world, towards his ſaints and ſervants—towards his choſen people and their immediate enemies, and towards the world of mankind—Here we have (as far as is neceſſary for us to know) the grounds and reaſons of the divine conduct, towards nations and kingdoms, and individuals, together with the ends propoſed by providence therein. And there is ſcarcely any thing mention'd

tion'd in ſacred hiſtory, but what is of public uſe, or private inſtruction—adapted to countenance and encourage vertue, in the good, or reprove and diſcountenance vice, in the abandon'd and profane.

THE part of ſacred writ, which has now been read, with the paſſage of hiſtory with which it is connected, preſents us with a ſcene of meaſures, truly worthy the character of thoſe that purſued them, and ſuited, at once, to engage the attention, excite the admiration and encourage the emulation of perſons of the ſame character and ſtations in life.

THE paſſage gives account of *Jehoſhaphat*'s acceſſion to the throne of *Judah*, and of the meaſures taken, by him and his loyal people, to ſtrengthen him againſt his enemies, to confirm him in his kingdom, and to render his reign eaſy to himſelf and happy to his people.

THE latter part of the preceeding reign, had been clouded with ſeveral inſtances of weak and bad policy, quite unworthy a king, whoſe general character had been really great and good :— By reaſon of which, the kingdom was left in a ſtate, ſomewhat broken and perplex'd —No ſooner was *Jehoſhaphat* ſeated on the throne, but his care was to ſet things right in the kingdom, and put the ſtate into a poſture of defence.—*He placed forces in all the fenced cities of Judah, and ſet garriſons in the land of Judah, and in the cities of Ephraim.* *

THE

* Context ver. 2.

THE method this wiſe king took to enſure ſucceſs to his meaſures, to lay a ſolid foundation for a proſperous, an happy reign, was *greatly* to his honour ; worthy the *wiſdom* of a *king*, and is mentioned, and left, in ſacred ſtory, for an example to others.—He began his reign with GOD, and early made *religion* his care.—*He walked in the firſt ways of his father David, and ſought not unto Baalim : But ſought to the LORD GOD of his father, and walked in his commandments.* *—In this, his pious care was not confined to himſelf alone,—his people quickly feel the happy influence hereof, and largely ſhare with him, in the benefits reſulting from ſo wiſe a ſtep.—Yea, the heart of this pious king was ſo encouraged, *ſo lifted up in the ways of the LORD*, † that he took ſpeedy and effectual care, to reſtore the true worſhip of GOD to it's priſtine ſtate, and have his people taught the law of the LORD, in it's native purity and ſimplicity :—To the end, that, with him, they might taſte the ſweets of vertue, and know that GOD is good.

THAT GOD, by whom *kings reign* and *princes decree juſtice*, ‡ quickly obſerves his conduct, approves his ſteps, rewards his pious care, and eſtabliſhes him in the kingdom. And, as an happy conſequence hereof, this excellent king is greatly beloved and rever'd by his ſubjects at home.—As an expreſſion of their loyalty and love, it is obſerved, that *all Judah brought preſents to Jehoſhaphat.* By the ſame wiſe meaſures, the kingdom is rendred reſpectable abroad, and

* Cont. ver. 3, 4. † Ibid. ver. 6.
‡ Prov. 8. 15.

a terror to it's enemies.—They are now glad to appear as tributaries to *Judah*, and making rich presents to *Jehoshaphat*, to accept the terms of peace, at his hands. For *the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.* *

BUT, not enough that tranquility was restored and the kingdom in a respectable state, this prudent king and this loyal people are for improving the happy opportunity of peace and rest, more effectually to provide for every event.

THE king, as he waxes great, continues to improve and provide for the safety, support and defence of his people —*He built castles in Judah and cities of stone*; † and wisely encouraged a martial spirit, and expertness in the knowledge and use of arms.—The people, whose hearts were united to their sovereign, were far from being backward in so wise a measure. Men of the best character and greatest influence, chearfully follow the illustrious example, and, at the head of the thousands of their brethren, appear in arms, to cultivate, to inform themselves (more fully) in the art of war. ‡—And, by the appearance they make, one would have thought, they were preparing to engage and oppose a most powerful enemy ——And yet, it was a time of peace!—No enemy nigh—None that dared to lift the finger, or move the tongue against them!——

Stone.

* Cont. ver. 10. † Ver. 12. ‡ Vid. Cont. from ver. 14. to the end.

To persons unacquainted with the true character, and general conduct of mankind, in this state of sin and imperfection,—to such as never studied the rules, nor considered the importance of true policy, these measures might appear superfluous, and all these preparations for safety and defence, but needless steps — That, as peace and tranquility were restored, they might lay aside arms, and give themselves up to ease and enjoyment.—That their only concern, was to reap the fruit of their toils, and taste the sweets of peace.

THIS, indeed, has been the manner of most of the states and nations, in the world.—Even the most warlike and politic,—nations that have been victorious in arms,—states that have triumph'd in war, been the scourge of their enemies, and a terror to the world of mankind, have not been, always, able to resist the force of so pleasing a charm, or free themselves from the effects of so fatal a mistake.

A MAN, or a people, must know but little of the true temper and disposition of mankind,—but little of what has happened from the beginning, to states and kingdoms, in consequence of remissness, in times of peace and tranquility, not to see the wisdom and necessity of such provident steps,—not to know, that the most potent and respectable state, in perfect tranquility and the height of prosperity, may soon be disturbed, by it's enemies, and, if in a defenceless condition, quickly reduced to the greatest distress,—to the brink of destruction.

IN

In a ſtate of nature, every man has a right to liberty, property and life: And no one (unleſs injured, or in his own defence) can, reaſonably, deprive him of either.—Society is formed for the preſervation and defence of the common rights of mankind, to the end, that the bleſſings of life may be ſecured to all. The liberties and privileges, the property and poſſeſſions of ſociety, ought always to be held ſacred; and no one is at liberty to invade, violate, or even incroach upon them, upon any pretence whatever.

Reason and underſtanding were given, to teach men the unalterable difference between right and wrong, juſtice and injuſtice.—Conſcience was implanted, in the human breaſt, to inforce to a behaviour, becoming the character of moral agents,—to excite to a conduct, towards others, agreable to the fitneſs of things, to the eternal rules of juſtice and equity; and to ſuch a treatment of all, as ſhould expreſs as ſacred a regard to the rights and liberties of others, as unto their own. And, to the ſame important purpoſes, was a divine revelation added, and the word of GOD given.—But—alas!—Reaſon and conſcience were too weak a reſtraint!—Revelation was not found ſufficient to check, nor even the goſpel of our LORD, to ſubdue, *the luſts and corruptions of men, from whence come wars and fightings!* *

Early did the fatal effects of luſt and paſſion appear: And, from the time that *Cain* unjuſtly deprived his brother of life, down to the preſent

* Jam. 4. 1.

day, ſuch have been the depravity of human nature, and the power and prevalence of luſt and paſſion, that the greater part of mankind, have made it their chief concern, to invade the rights and live upon the ſpoils of others. Ambition, avarice, revenge, and other ſordid luſts and paſſions, have governed the world, and made the earth a field of blood!—*Wars, and rumours of wars, have been*—*Wars, and rumours of wars*, will be, until the happy period commences, when "the law ſhall go forth out of Zion, and "the word of the LORD from Jeruſalem; "when GOD ſhall judge among the nations, "and ſhall rebuke many people: And they "ſhall beat their ſwords into plow-ſhares, and "their ſpears into pruning-hooks:" When "na-"tion ſhall not lift up ſword againſt nation, nei-"ther ſhall they learn war any more:"* And when "the kingdoms of this world ſhall become "the kingdoms of our LORD, and of his Chriſt, "and he ſhall reign for ever and ever." †

In the mean time, it is happy for mankind, that, partly from neceſſity, and partly for mutual ſafety and defence, they have been led, by providence, to form themſelves into ſocieties; to the end, that, as far as the preſent ſtate of things will admit, the evils, that might ariſe from a different ſtate, might be prevented, the natural and common rights of mankind preſerved, and the bleſſings, reſulting therefrom, more freely and univerſally enjoyed.

Hence it appears, that, as one important end of ſociety, is protection and defence, every meaſure,

* Iſai. 2. 3, 4. † Rev. 11. 15.

ſure, every ſtep, conducive to this end, tends to the peace and happineſs of mankind. This, therefore, juſtifies the conduct and meaſures of *Jehoſhaphat* and the people of *Judah*, upon the moſt rational principles, and ſets them in the cleareſt point of light, as wiſe and good,— worthy the king and people which purſued them, and as an example, not unworthy the emulation of the moſt illuſtrious princes and reſpectable ſtates. And happy for mankind, were ſuch examples more cloſely attended to, and like meaſures more carefully purſued, by rulers and people, in every ſtate !——

THE diſpoſition, principles, conduct and character of the people of *Judah*, who ſo cordially and univerſally concurred with their ſovereign, in theſe wiſe meaſures, for the general ſafety and happineſs of the kingdom, are not unworthy peculiar notice. *The heads of the people, with the multitude of their brethren, willingly offered themſelves unto the LORD, with their arms, as ready prepared for the war.* *

As it was now a time of peace and tranquility, with the kingdom of *Judah*, it is evident they could not have in view any immediate enterprize againſt their enemies ; They had none to encounter. An offenſive war (unleſs by ſpecial direction from heaven) could never be juſtified, upon principles of reaſon and equity : This could not, therefore, be the deſign of a king, who had made GOD his guide, and religion his care ; or of a people who were taught the law of the LORD,

* Vid. text. and ver. ſeq.

LORD, and had wiſely adopted it as the rule of their conduct. For theſe reaſons, it is natural to ſuppoſe, that, as to revive and encourage a truly martial ſpirit, and put the kingdom in the beſt ſtate of defence, were the ends immediately in view, martial exerciſes, and the cultivation of the uſe of weapons of defence, and of the knowledge of the art of war, was the ſervice to which they offered themſelves; that, in this way, they might become a terror to their enemies, and keep them at a diſtance:—Or, if any ſhould dare to inſult, or diſturb their peace, they might meet with the fate they juſtly deſerved.

And, verily, this is a ſervice of no ſmall importance to a nation, or a ſtate, to preſerve peace, when enjoy'd, as well as to reduce an enemy to reaſon and equitable terms of peace, when at war.—A ſervice, therefore, that ought, at all times, and by all ſtates, to have a proper attention paid unto it.

When once a martial ſpirit ſinks, and ſkill in military exerciſes and warlike accompliſhments are held in contempt, the art of war and uſe of arms neglected, among a people, they are expoſed to the inſults of every invader, are an eaſy prey to their weakeſt enemies, and, like *Iaſh* of old, ſeem to be marked out, in providence, for ſpeedy deſtruction. On the contrary, to allude to the language of *Moſes* to his people, *One* acquainted with arms and inured to the exerciſes and arts of war, *will chaſe a thouſand, and two will put ten thouſand to flight.* *

Convinced

* Deut. 32. 30.

CONVINCED of this, the heads of the people, with their brethren, *willingly* offered themselves to this service.—The manner, temper and disposition, with which they engaged in martial exercises, and inured themselves to the use of arms, were peculiar agreable and engaging.—It was not the effect of force and constraint, but their own free choice. They were *volunteers*, in this important service, to their *King* and *Country*.—They saw the importance of protection, in their rights, liberties, privileges and possessions.—They saw the excellency of the blessings of peace, and tasted the sweets of freedom and rest:—And, to put it out of the power of their enemies, to give them uneasiness, for the future, they chearfully forego every inconvenience, every expence, that might attend such services, improve themselves in the use of arms and arts of defence, and voluntarily arm and prepare themselves, to meet the enemy and play the man, for the cities and people of GOD.

THE principles they acted upon, and were influenced by, were, if possible, still more important, to the purposes of safety and defence. Principles of piety and virtue warmed their hearts, inspired their souls, and gave the spring to action. Their excellent sovereign had set the example, in making religion his greatest care.—Their willing hearts catch the fire, from so illustrious a pattern, their obedient souls are quickly warmed with the sacred flame.—They consider the glory of their king, the defence of their country, and the preservation of the rights and liberties of the people, as the *cause of GOD*: And, in devoting themselves

themſelves to ſo important a ſervice, they do it as unto GOD himſelf—*They willingly offered themſelves unto the LORD.* *

THE common father of mankind, who is ſupreme LORD of all, graciouſly condeſcends to conſider his people, as his peculiar care, and their cauſe, as his own. Thoſe, who engage in the cauſe of his people, and ſet themſelves for their defence, are, therefore, to conſider themſelves as guardians and truſtees for GOD, having the rights, property, liberties and lives of their fellow-men (a ſacred truſt!—) committed to their charge; and by this conſideration, be excited to make devotion to God the principle, and love to him the ſpring of action. Piety to GOD, and principles of virtue and religion, lay the happieſt foundation for, and inſpire men with the moſt engaging and powerful motives to, the higheſt attainments and greateſt uſefulneſs, in every character, in life: But in none are they of greater importance, than in the character of thoſe, who, voluntarily, offer themſelves to the ſervice of mankind, for their protection and defence.

LOVE to GOD, which contains the eſſence of religion, is a ſource of every virtue, every grace; and inſpires the ſoul with the nobleſt principles of action. From this divine root, ſprings that benevolence of heart, towards mankind, which excites men, for the public good, for the ſafety and happineſs of ſociety, of their country, to ſacrifice any thing, every thing dear in life,—yea, life itſelf.——From this bleſſed fountain,

* Text.

fountain, flows that humane, generous, beneficent temper, towards our fellow men, that forms the *truly public ſpirit*—warms the heart with a tender, *patriotic* concern, and excites to a faithful care, for the welfare of others, and the preſervation and enjoyment of the common rights of mankind.

FIRMLY to believe, fully to realize, deeply to be impreſs'd with, the great principles of piety to GOD, and, in the ſervices we engage in, for the good of mankind, to act as devoted to him ;—to realize the being, perfections, government and providence of GOD ;—to act as under his immediate inſpection, and as accountable to him for every ſtep ;—to remember, that the wiſe and virtuous, faithful and juſt, are aſſured of his favour, and that thoſe of an oppoſite character, are expoſed to his diſpleaſure, and ſure of the ſevereſt reſentment of an angry GOD, muſt have the happieſt tendency, to ſtore the mind with the nobleſt ſentiments, and lead a man to act with the firmeſt reſolution and moſt exalted views.

INSPIRED with the principles of piety, governed by the laws of GOD, encouraged and ſupported with the motives of religion, ſuch men, in the court or in the field, in peace or war, in private or public ſtations, look with a generous contempt, a ſacred abhorrence, upon every advantage, they might make to themſelves, at the expence of their virtue.—No ſelf-intereſt, no venal motive, can counter-vail, with them, the public good, the ſafety and happineſs of ſociety—of

mankind.—The frowns of the great, and the flatteries of the vulgar, are equally despised; the greatest toils are chearfully endured, the most self-denying services are, with pleasure, engaged in, in this cause of GOD. In honour to GOD, they wait on their king; in devotion to him, they serve their country, and for the glory of his name, stand ready, chearfully to submit to every hardship, firmly to face every danger, and, for the support of his cause and defence of the liberties and lives of his people, freely to make their own a sacrifice, and shed their dearest blood. Like *Moses*, of old, *they rather chuse to endure hardness*, and *suffer* the greatest *afflictions*, *with the people of GOD*, *than*, at the dear expence of the honour of GOD, the safety of his people, or their own virtue, *enjoy the pleasures of sin, for a season.* * Yea, when this is the price, the most tempting pleasures, the most exalted honours,—even crowns and kingdoms are offered them in vain!——

THUS the principles of piety lay the foundation, for that excellent qualification, which was a peculiar characteristic virtue, in the men of *Judah*, who so chearfully offered themselves unto the LORD, in the service and for the defence of their king and country.—They are stiled *mighty men of valour.* †—By which is intended, not only, that they were men of strength and sprightliness—men of good constitutions, and in the prime of life, and on these accounts, men fit for warlike services and enterprizes; but also, and more especially, that they were men of firmness of mind,

* Heb. 11. 25. † Text.

mind, of a manly, couragious and warlike ſpirit, able to endure the toil, and face the dangers of war, and prepared to bear the charge of an enemy, with becoming firmneſs and real fortitude.—A virtue, a qualification, of the greateſt importance to a ſoldier !——

VALOUR, or true fortitude, is that virtue, by which men are enabled to preſerve preſence of mind, to poſſeſs themſelves fully, think clearly, judge wiſely and act with calmneſs, firmneſs and reſolution, in times of great confuſion and tumult, in the midſt of moſt preſſing dangers and perplexing diſtreſſes. A virtue which excites to the nobleſt actions, ſtimulates to the boldeſt enterprizes, which reaſon dictates, judgment directs, or duty calls them to engage in.——But, then, it is carefully to be diſtinguiſhed from raſhneſs, preſumption, fury and madneſs; which, in conſequence of falſe notions of this virtue, or ſucceſs attending ſuch unnatural and unreaſonable exertions, too often gain applauſe, and take the name of Valour. But the difference between them, is very great,—the ſame as between reaſon and paſſion, ſound judgment and madneſs.

TRUE *Valour* is, therefore, to be conſidered as a moral virtue, having reaſon for it's foundation, and religion for it's encouragement and ſupport. And where courage, valour or fortitude, has reaſon for it's baſis, and is encouraged, cultivated and ſupported, by the principles of religion, it becomes a virtue of the higheſt rank, and prompts and leads men on to the moſt he-

roic undertakings: And when properly called, in a cause worthy their attention, it enables men, with calmness and composure of mind, to face the greatest dangers, to stand the severest shocks, to meet, undaunted and serene, the charge of the most formidable enemy, and all the horrors of war.

THE want of true fortitude, is always attended with disgrace and reproach, frequently with shameful defeats, and sometimes with total destruction. But, inspired with this virtue, a man may engage the boldest rival, in arms, and perform the most glorious exploits.

NUMBERLESS are the instances, of the amazing effects of this eminent virtue, as founded in, and exercised upon, the principles of reason and religion, which are celebrated in the history of ages past.—The sacred pages exhibit a list of the most *valiant Heroes*, whose virtue and piety, inspiring them with true fortitude of soul, exalted them to the highest pitch of honour, and led and enabled them to perform the most illustrious deeds. Inspired with the principles of religion, and endued with this god-like virtue, they "subdued kingdoms, wrought righteousness,—stopped the mouths of lions, quenched "the violence of fire, escaped the edge of the "sword, out of weakness were made strong, "waxed valiant in fight, turned to flight the "armies of the aliens." *—But not to add——

IN the above representation, we have had, imperfectly exhibited, a sketch of the best policy and

* Heb. 11. 33, 34.

and wiſeſt meaſures, purſued upon the nobleſt principles and with the moſt generous views.—A wiſe king and a loyal people, from love to GOD and their country, with a ſacred emulation, uniting their endeavours, for the preſervation of peace, the ſafety of the ſtate, the glory of the kingdom, and the liberty and happineſs of the people.

When *kings* and *rulers* act the part of *fathers* to a people, and from virtuous principles, make it their care, by the beſt policy and wiſeſt meaſures, to render them ſafe and happy.—When *a people* offer themſelves *willingly* to every ſervice, which the honour of their king, or ſafety of the ſtate requires :—When, not only in war, being rouſed by threatned danger and diſtreſs, from an approaching, or aſſaulting enemy, but even in peace, when no enemy is nigh, perſons of the moſt reſpectable character, as well as their brethren, of a lower rank, upon religious principles, offer themſelves to thoſe martial exerciſes and warlike ſervices, which are neceſſary for the ſafety and defence of a ſtate, the preſervation of peace, liberty and happineſs to a people, and the protection of the common rights of mankind ; it affords the moſt pleaſing proſpect, yields the moſt ſolid ſatisfaction and lays the ſureſt foundation for laſting tranquility.—*The fear of the LORD will* quickly *fall upon the* nations and *kingdoms that are round about* them, enemies will *bring preſents* and bow themſelves at their feet, and gladly accept the terms of peace at their hands. *—Injured innocence will always find a ſafe

* Cont. ver. 10, 11.

ſafe retreat, in ſuch a ſtate, and a ſure protection under the ſhadow of it's wings — Fully, therefore, may the happy prince of ſuch a ſtate be addreſſed, in the language of *Sheba*'s queen, to *Solomon* of old ——" Happy are thy men, happy " are theſe thy ſervants, which ſtand continually " before thee.—Bleſſed be the LORD thy GOD, " which delighted in thee to ſet thee on his " throne, to be king for the LORD thy GOD : " Becauſe thy GOD loved Iſrael, to eſtabliſh " them forever, therefore made he thee king " over them !" *—Of ſuch a ſtate and people alſo, it may with equal propriety be ſaid, in the conciſe, but expreſſive language of the *royal Pſalmiſt*——" Happy is that people, that is in " ſuch a caſe : Yea, happy is that people, whoſe " GOD is the LORD !"

SUCH were the character and ſtate of GOD's people, in the kingdom of *Judah*, at the happy time, when the words we have now had under conſideration, were wrote ; and ſuch was *Judah*'s king ——Such, in later times, has *Britain* been—ſuch is *Britain* ſtill—and ſuch is *Britain*'s King.——And, in a careful imitation of the illuſtrious example of *Jehoſhaphat* and *GOD's people*, and a cloſe attention to their wiſe meaſures, for mutual ſafety, glory and felicity,—ſuch (GOD grant) they may ever continue to be !—A terror to their enemies, an aſylum to the injured and diſtreſſed,—a ſure protection for liberty, a laſting defence to the natural and common rights of mankind !——But to come nearer home——

THE

* 2 Chron. 9. 7, 8.

THE preceeding discourse, as it countenances wise measures, pursued upon religious principles, for the safety and happiness of a people, shows the propriety and importance of the care that has been taken, by the people of this land, for these purposes, from the first settlement of the country, down to the present day.

INSPIRED with the same sentiments, which influenced to, and governed the measures of *Jehoshaphat* and his *people*, for mutual safety, felicity and protection ;—to enjoy the blessings of liberty, civil and religious, with greater security ; our *fathers*, in *severer reigns*, left a pleasant land, and, at the risk of their lives, sought a safe retreat, from *arbitrary power*, among merciless *savages*, in this inhospitable wilderness. A merciful GOD, who, with a father's pity, always beholds the distress of his people oppressed, smiled upon their enterprize, and gave them the land for a possession.—And, verily, it is a pleasant land, a goodly heritage.——

EARLY did the first settlers of this country discover a due concern, a provident care, for themselves and posterity, in making the best provision in their power, for safety and defence. No sooner was society formed and civil government established, but, even in their infant state, they made it their care, to put the *militia* of the country upon a respectable footing.

VARIOUS were the institutions, for this important purpose.—Like *Jehoshaphat*, the *chief rulers* made the defence of their country, and the safety of the people, an object of their constant

ſtant and cloſeſt attention; and by their example and influence, and in every wiſe and laudable way, endeavoured to inſpire the people with a martial ſpirit, and excite them to excel in military ſkill, the uſe of arms and art of war.—They often honour'd them with their preſence, in the military exerciſes, and did not look upon it beneath their dignity, ſometimes, to appear in arms themſelves. Their good example was not without it's influence, nor their ſpirited meaſures without the happieſt effects. Perſons of the beſt character and eſtates, chearfully followed, and, with the multitude of their brethren, *willingly offered themſelves to the LORD,* in this important ſervice.

To theſe purpoſes and for theſe important ends, the *Honorable Artillery Company* was formed, ſoon after the ſettlement of the country;—to be a ſchool for military exerciſe and diſcipline;—to teach and inſtruct in martial ſkill and the art of war.—Great have been the benefits reſulting from ſuch a wiſe deſign. Many brave captains and leaders have gone out from hence, that have done worthily for GOD and their country.—The primary deſign, of this early care of the fathers of the country, for military ſkill and warlike accompliſhments, is happily obtained. After a long ſeries of hardſhips, toils, dangers and diſtreſſes of cruel wars, with the common enemy, who were our rivals in *America*, and the barbarous, mercileſs *ſavages*, whoſe thirſt for blood and revenge has always been inſatiable, through the ſmiles of heaven, we ſee this happy land in a ſtate of peace and reſt.—But ſtill, meaſures

ſures for defence are neceſſary, a military ſpirit to be encouraged, knowledge in the uſe of arms and art of war, to be cultivated; or ſoon,—very ſoon, we ſhall be marked out for a prey, ready and prepared for the enemy's hand. Such an inſtitution, therefore, even in the preſent happy ſtate of peace and quiet, is of no ſmall importance; as, properly attended to, it may anſwer many valuable purpoſes, ſerve as a ſpring to a martial ſpirit, excite others to emulation, and happily encourage thoſe exercises, which greatly tend to the protection and ſafety of this people.

To honour and countenance an inſtitution, ſo well calculated for the public good, Gentlemen of the higheſt character and firſt places of truſt and government among us, have chearfully attended on theſe occaſions:—And it is with peculiar joy we behold the COMMANDER in CHIEF, and *firſt Magiſtrates* of the province, attending the ſervices of this day;—to expreſs their readineſs to countenance and diſpoſition to encourage ſo worthy a deſign.—In this, they have the example of one of the beſt of kings, and of the princes and chiefs of a moſt reſpectable ſtate, to countenance them.

To honour their exerciſes in arms, the gentlemen of this *ancient and honorable company*, have wiſely called religion in aid, that, being *ſanctified by the word of GOD and prayer*, and, upon religious principles, inſpired with true fortitude and valour, they might be excited and encouraged to excel in their profeſſion, in military ſkill and

the art of war —It is with real chearfulness we join them herein, and with great sincerity, we wish them a blessing out of the house of the LORD.

To revive and encourage a military spirit and martial exercises, upon religious principles, has been the design of the preceeding discourse; that, from love to GOD and our country, from a sacred regard to our own safety and happiness, to the welfare of society and the common rights and liberties of mankind, all might be engaged, in their respective characters and stations, to emulate each other, in such measures as shall tend to mutual protection and defence.

Too often has it happened, that states, which have been successful in war, given law to their enemies and triumphed in arms, by negligence in this point, have been reduced to defenceless condition and easily subjected to the power of those, who, but a little while before, were bowing at their feet and gladly submitting to any terms they prescribed.—How unhappy, how inglorious would it be, after the remarkable successes, with which heaven has blessed our arms, and when peace is restored, and all means of safety and defence are put into our hands, should this be our folly and fate?—How should we, with tears of grief, of shame and remorse, lament (too late) our stupidity,& curse the indolent spirit that possessed us?—Yea, how justly will posterity, in ages to come, rise up and curse us, as the causes of their wretchedness, and the authors of the misery, to which they are doomed, without the hope or possibility of redress!——

MAY

MAY the characters, that have been presented us, inspire us with a different spirit,—and a due concern for the honour of our sovereign, the welfare of the nation, and the preservation of liberty, peace and happiness to our selves and posterity, influence and excite us to a different conduct.—May all prejudices subside, may every sordid lust and passion be forever banished, and a manly, generous and public spirit prevail in every breast, and influence all to seek the public good.

LET all be concerned to be possessed of *true fortitude of mind*, which, founded in and cultivated upon the principles of virtue and religion, will render us good soldiers to our king, powerful guardians to our country, and real benefactors to mankind.

INSPIRED with this divine virtue, we shall be prepared for every service, armed against every danger, and able to support ourselves under every shock and trial of life.—By this, we shall be provided for the last encounter, enabled to support the charge of the last enemy, and, even in this war from which there is no discharge,—in death itself, come off victorious, and rise triumphant to a blessed immortality.

THE END.

ERRATA.

Page 7. l. 21. f. *weak*, r. *weakness*. p. 9. l. 16. f. *stone*, r. *store*.